The Alliance Weekly

APRIL 18, 1956

"The Pioneer Scout," Kansas City, Mo.

In this issue

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The Editorial Voice

A NEEDED REFORMATION

A great deal can be learned about people by observing whom and what they imitate.

The weak, for instance, imitate the strong; never the reverse. The poor imitate the rich. The self-assured are imitated by the timid and uncertain, the genuine is imitated by the counterfeit, and people all tend to imitate what they admire.

By this definition power today lies with the world, not with the church, for it is the world that initiates and the church that imitates what she has initiated. By this definition the church admires the world. The church is uncertain and looks to the world for assurance. A weak church is aping a strong world to the amusement of intelligent sinners and to her own everlasting shame.

Should any reader be inclined to dispute these conclusions I ask him to take a look around. Look into almost any evangelical publication, browse through our bookstores, attend our youth gatherings, drop in on one of our summer conferences or glance at the church page of any of our big city newspapers. The page that looks most like the theatrical page is the one devoted to the churches, usually appearing on Saturday. And the similarity is not accidental, but organic.

This servile imitation of the world is for the most part practiced by those churches that claim for themselves a superior degree of spirituality and boldly declare their adherence to the letter of the Word. In fact, neither the old-line ritualistic churches nor those that are openly modernistic have been guilty of such flagrant world-worship as the gospel churches have.

The arguments brought forward in defense of this gross sellout are so thin as to need no refutation. They are but a lame effort to excuse a procedure that has been adopted from weakness and uncertainty, never from vision or spiritual enlightenment.

Once the prophet, the apostle, the reformer, saw a vision or heard a voice, or in later times had an encounter with God through the Holy Scriptures and went out firm and sure to declare the Word of the Lord. Now we watch the world to get our next cue and when we have been tipped off as to what our latest "burden of the Word of the Lord" shall be we rush out and breathlessly declare the expected message as if we had been with Moses on Mount Sinai. It takes a war, an election, race tensions or an outbreak of juvenile crime to afford subject matter for our modern prophets. Not the Word of the Lord, but *Life* and *Time* and the roving radio commentator set the pace and determine our preachment. The world always moves first and the church comes meekly after, trying pitifully to look and sound like her model and at the same time maintain a weak religious testimony by inserting a dutiful commercial now and then to the effect that everybody ought to accept Jesus and be born again.

Secularized fundamentalism is a horrible thing, a very horrible thing, much worse in my opinion than honest modernism or outright atheism. It is all a kind of heart heterodoxy existing along with creedal orthodoxy. Its true master may be discovered by noting whom it admires and imitates. The test is, *Whom do these Christians want to be like? Who excites them and makes their eyes shine with pleasure? Whom go they forth to see? Whose techniques do they borrow?* Never the meek soul, never the godly saint, never the self-effacing cross-carrying follower of Jesus. Always the big wheel, the celebrity, the star, the VIP—provided of course that these persons have given a "testimony" in favor of Christ somewhere in the midst of the fleshly, vain world of artificial lights and synthetic sounds which they inhabit.

The sad thing about all this is its effect upon a new generation of Christians. Whole companies of young people are growing up who have known nothing else but the degenerate brand of Christianity now passing for the religion of Christ. They are the innocent victims of a condition which they did not help to create. Not they but a spiritually emasculated leadership must answer for their plight.

What is the remedy? It is simple. A radical return to New Testament Christianity both in message and in method. A bold repudiation of the world and a taking up of the cross. Such a return on any wide scale will mean a reformation of vast proportion. Some that are now high will be brought low and many of the humble will be exalted. It will mean a moral revolution. How many are willing to pay the price?

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COUNCIL FEATURES

Special features of the General Council, meeting in Omaha, Nebraska, May 16-21, will include the national youth program, to be presented on Thursday morning, May 17, at 11 o'clock, and the meeting of the women's missionary prayer fellowships in the afternoon at 3:00. As in previous years, there will be a special Sunday school conference at 1:30 P. M. on the opening day.

Detailed information concerning registrations has been sent to all official workers through the offices of the district superintendents. Every church should be represented by its pastor if at all possible and, where the local membership permits a second delegate, by a layman. Requests for accommodations should be sent as early as possible to Dr. R. R. Brown, 2006 Douglas Street, Omaha 2, Nebraska.

Treasures Old and New

God Gives Only Good . . . . By JEAN NICOLAS GROU

"All things work together for good to them that love God."

is in truth the very foundaf the whole spiritual life. Mark the apostle says "all things," ut any exception. Every event, ner it involves pleasure or pain; at concerns health, welfare or e; all the varying conditions r outer life, as those which the inner life of the soul—pri-n, spiritual dryness, weariness, tation, failings—each and all k together for good."

t the good is not of *this* world. r the old covenant God re-ed His faithful servants with oral blessings; under the new ant He has told them to expect w, the cross and persecution, o look for no reward, save one is supernatural. It is then to spiritual good that all these s tend, and moreover good is ured by our Father's judgment, urs, nor does He see as we see. ways are not our ways nor His hts as our thoughts. We are o deceive ourselves strangely o imagine the very reverse of is for our real good, and there-t behooves us to rest content e certainty that whatever our nly Father orders, whether as rns our natural or spiritual life, true good, however little we be able to understand what He or to see whither He is lead-s.

t there is a condition which not be forgotten. All things together for good only for "who love God"; that is for as have surrendered their will y to God, and who seek His and pleasure in all they do, ready to give all they have and are to Him. "He that loveth his life shall lose it; and he that hateth [loveth less] his life in this world shall keep it unto life eternal." Whosoever attains such love as this may rest assured that whatever comes will work for his exceeding gain; he may not see it at the time; sight often hinders faith in such matters; but he will see it and will marvel that he could ever have thought that to be an evil which was working for his salvation. "What I do thou knowest not now; but thou shalt know hereafter."

God only is holy and He alone knows how to lead His children in the paths of holiness. He knows every aspect of your soul, every thought of your heart, every secret of your character, its difficulties and hindrances; He knows how to mold you to His will and lead you onward to perfect sanctification; He knows exactly how each event, each trial, each temptation, will tell upon you, and He disposes all things accordingly. His love is everlasting. "We love him, because he first loved us." Nothing save your want of perfect trust and confidence can prevent all things from forwarding your real good and leading you onwards to the fullness of your promised blessings.

The consequence of this belief, if truly grasped, will influence your whole life. You will seek to give yourself up to God more and more unreservedly, asking nothing, wishing nothing, refusing nothing, but what He wills; not seeking to bring things about for yourself, taking all He sends joyfully, and believing the "one step" set before you to be enough for you. You will be satisfied, though there will be clouds around and your way seems dark, He is directing all; and that which seems a hindrance will prove a blessing since He wills it. Even with respect to spiritual trials you will feel this, and when you are dull and lifeless in prayer, disturbed by fears or temptations, you will know that He is working for your good. His grace is often most powerful when we are least able to realize its presence. "When I am weak, then am I strong." All your strength is in God, in simple faith, in abstaining from all self-seeking, all self-reliance. Hope against hope and say, "I know in whom I have trusted." Another consequence of this entire trust in God is that you will be ready for any sacrifice of your own opinion. You must be prepared to put aside all the willfulness of your own reason and instinct, to accept mortifications and humiliations which are hard to bear, to bear the purging of your heart and soul as by fire. All this is hard to nature, but true love of God will enable you to bear it. If the apostle's words are true, and *all things* work together for your good, dare you pick out this or that trial as the exception and shrink from it? Let Paul again supply you with a profession of faith, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. . . . in all these things we are more than conquerors through him that loved us."

With the New Books

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Ethics of Decision, by George W. Forell. The Muhlenberg Press (1955), Philadelphia, Pa. 158 pages, $2.50.

"Life does not merely demand decision; life *is* decision." The purpose of this introduction to ethics is to show us how we reach the decisions we must make constantly and to help us understand the moral basis of our conduct.

There is certainly a need for such understanding on the part of average Christians who have no theological or philosophical training. Most of us, as Dr. Forell points out, are unaware that a good deal of our thinking is drawn straight from paganism. We have taken over the hedonism of the Greeks until, as he says, "God becomes . . . a means to human ends," and "religion can become the most subtle form of self-seeking." Again, we imitate the naturalists in assuming that our pet prejudices are natural and therefore not in need of the regenerating touch of God. And a good deal that is not actually pagan in our thinking is an unreasoning following of custom rather than an outgrowth from living Christian experience.

This book should introduce students to the chief non-Christian explanations of moral standards, and an analysis of Christian conduct based in large part on Luther's *Treatise on Good Works*. It may make some stop to think for the first time of the reasons for their own moral standards. It is not easy, however, to write of philosophical matters so that the people who most need to understand will get the full meaning. Furthermore, it is impossible to write on such subjects without leaving some dissatisfied who see Christian truth from a different point of view.

Dr. Forell defines religion as man's search for value, or for the way to the good life. The human way to this good life must come through the exercise of the will (legalism) or of the soul (mysticism) or of the intellect (rationalism). He explains the fallacy of each of these religious methods, and tells us of God's method of dealing with man through the way of redemption. He never returns, however, to consider the will, soul and intellect of the redeemed man, no longer merely seeking God through human religion but living according to the impulse of the indwelling Holy Spirit. He therefore disposes of Christian mysticism as "an emotional intoxication," "an opiate," characterized by "utter political and social irresponsibility." The mysticism he is talking about is worked up by asceticism or other means of the flesh. He evidently knows nothing of a oneness with God that is real and not produced by such techniques, which is usually called mysticism for want of any better name. Such oneness not only blesses the soul with a knowledge of the love of God, but enlightens the mind, instills love and understanding of others and renders the will submissive to the will of God.—HELEN SIGRIST.

A Complete Bible Commentary, by Matthew Henry, Thomas Scott and others. Moody Press (1955), Chicago, Ill. 1,024 pages, $6.95.

This book has the limitations that are common to one-volume commentaries. Covering as it does the whole Bible, the comments are necessarily brief, and while sometimes very stimulating, yet as often as not disappointing.

Rich and sweet are the words on page 7, commenting on Genesis 16-19: "Sin brought death into the world: if Adam had not sinned, he had not died. He gave way to temptation, but the Saviour withstood it. And how admirably the satisfaction of our Lord Jesus, by His death and sufferings, answered the sentence passed on our first parents! Did travailing pains come in with sin? We read of the travail of Christ's soul (Isa. 53:11); and the pains of death He was held by are so called (Acts 2:24). Did subjection come in with sin? Christ was made under the law (Gal. 4:4). Did the curse come in with sin? Christ was made a curse for us; He died a cursed death (Gal. 3:13). Did thorns come in with sin? He was crowned with thorns for us. Did sweat come in with sin? He sweat for us, as it had been great drops of blood. Did sorrow come in with sin? He was a man of sorrows; His soul was, in His agony, exceeding sorrowful. Did death come in with sin? He became obedient unto death. Thus is the plaster as wide as the wound. Blessed be God for His so our Lord Jesus Christ."

Disappointing are the comments o the great passages that clearly poi to the premillennial return of the Lor Jesus Christ; for example, on page 73 the closing part of the comment o Mark 13:28-37: "We ought to be a ways upon our watch, in expectatio of His return. This applies to Christ coming to us at our death, as well a to the general judgment. We know no whether our Master will come in th days of youth, or middle age, or ol age; but, as soon as we are born, w begin to die, and therefore we mus expect death. Our great care mus be, that, whenever our Lord comes, H may not find us secure, indulging i ease and sloth, mindless of our wor and duty. He says to all, Watch, tha you may be found in peace, withou spot and blameless." Christ's coming is set forth as "coming to us at ou death" instead of His personal, literal premillennial return.

This commentary would be greatly improved if it were to include a brie introduction to each of the books. On cannot help comparing this volum with the old standby, Jamieson, Faus sett and Brown, and in the comparison this book is by far the better from the standpoint of format and type face It is beautifully readable. But in con tent Jamieson, Faussett and Brown i fuller and more satisfying.—R. W BATTLES.

The best apologetic for Christianity i a Christian.—HENRY DRUMMOND.

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The Doctrine of the Holy Spirit in These Times

—III—

By CHESTER E. TULGA, D.D.

E true nature of the triune God not be understood apart from real presence of the Holy Spirit. he doctrine of God apart from Biblical teachings concerning the y Spirit becomes defective and -Christian. Deism, the doctrine he absentee God, widely prev- t in the times of the Wesleys, resent in many forms in our ent-day attitudes toward God. sm froze Christianity and made failure in the lives of men and nen. Deism escapes the stigma theism, which gives it a certain eserved respectability, but it is old and socially sterile as athe- The omission of the full Biblical hing concerning the Holy Spirit the doctrine of the person of makes deism possible but non- istian.

he liberal substitute for the min- of the Holy Spirit is the rine of the immanence of God by older modernists and many ent-day liberals.

has its roots in the naturalistic rine of evolution, not in the d of God. It is akin to panthe- and identifies God too closely creation, thus providing the s for naturalism in theology and exclusion of full supernaturalism Christianity. Miracles were re- d, not on historical grounds but he ground that they did not fit this new philosophical frame- k which they had provided for od who was immanent in nature, not in His sovereign Spirit.

hey had no place for the Holy it as He is set forth in the Word God, only a vague influence with- personality or sovereignty. This view has been demonstrated to be untrue to the facts and sterile. Those who reject the full revelation of the Holy Spirit do not hold scriptural views of God. The doctrine of God apart from the Holy Spirit is always defective.

Again, the doctrine of Christ apart from the Biblical teaching concerning the Holy Spirit is unscriptural and defective. There are those, like Nels Ferré *(Christian Understanding of God)* and others, who attach no importance to the manner of Christ's birth. They insist that whether He was born of human parents or born of a virgin, as the Scriptures assert, is of no consequence to the Christian faith. Even a casual thought, however, will convince one that a man born of the direct action of the Holy Spirit without a human father is essentially a different person from one born of human means and having the usual human traits. This invariably affects one's estimate and evaluation of such a person.

The Bible insists upon this distinction between Christ and other men, a distinction of nature, birth, character, function and relationship to God. The nativity stories of Matthew and Luke fit into the New Testament picture of Christ; deny them and the picture is distorted and contradictory. Divorce the person of Christ from the mysterious activities of the Holy Spirit in His birth and you have a man who simply does not fit into the categories of the New Testament. Divorce the Holy Spirit from the birth of Christ and you get a human Jesus and lose the Christ (the vague teachings of the neo-orthodox notwithstanding). You cannot have the New Testament Christ and have a Jesus who is in the succession of evolution from lower forms of life, as the liberals assert. To say that the Holy Spirit associated Himself with the natural birth of Jesus and produced the incarnation of God in human life (as the liberals say) is to say what the Scriptures nowhere say.

Divorce the resurrection of Christ from the mighty power of the Holy Spirit and you have a doctrine of resurrection little different from the teachings of spiritualism, for men born of human parents simply do not rise bodily from the grave, as the Bible teaches. A defective view of the Holy Spirit as He associated Himself with the resurrection impairs and vitiates the New Testament doctrine of Christ.

The doctrine of the Holy Spirit as set forth in the Scriptures insures a correct view of His person, correcting both sentimentalism and mysticism. The Scriptures reveal the Holy Spirit to be a sovereign person in the trinity of God. Functions are ascribed to Him which cannot be ascribed to an influence or the religious consciousness or the warming influence of human enthusiasm. The finely-drawn-out experiences of the mystics, the subjective sentimentalism of a shallow, nondoctrinal evangelicalism, the rubber stamp Holy Spirit of denominationalism, have no place in Holy Writ.

The Scriptures do not present the Holy Spirit as primarily coöperating with men (not even religious men), but as sovereign, striving with men, influencing men, reproving men,

warning men. When He coöperates with men He does so on His own terms, not theirs. The homocentric view of the Holy Spirit which prevails in the religious organizations of our day is a perversion of the doctrine of the absolute sovereignty of the Holy Spirit over men. Men today insist upon using the Holy Spirit instead of being used of the Holy Spirit. Denominational cheerleaders and executives of all sorts of religious organizations glibly assert that the Holy Spirit is blessing them, and the proof is generally numbers and money which can often be secured by purely human means. The Holy Spirit does coöperate with men, on His terms.

Many in our day are willing to affirm the personality of the Holy Spirit, but the sovereignty of the Holy Spirit has become a lost truth in some quarters. Many fear Pentecostalism so much that they have parted company with Pentecost itself. They welcome the Holy Spirit as a still, small voice, but fear the sovereignty and power of the Holy Spirit as displayed in The Acts of the Apostles. They want the power of the early churches, but they will not pay the price they paid and yield to the sovereignty of the Holy Spirit. They welcome the Holy Spirit who warms their hearts, but they have little yearning for the Holy Spirit who reproves and disciplines. They welcome the assistance of the Holy Spirit in the promotion of their programs, but they fear the Holy Spirit who sets aside human leaders and brings to naught human programs. They love the Holy Spirit who always associates with duly elected leaders, but they fear the Holy Spirit who chooses leaders of His own selection.

Many today have a correct view of the Holy Spirit doctrinally, but they subject the Holy Spirit to their organizations, their ideas, their ambitions, their leaders, their denominations. The Holy Spirit refuses to be used and subjected to human ends of human organizations. The personality of the Holy Spirit is rejected by liberalism; the rejection of the sovereignty of the Holy Spirit is a common sin among evangelicals. The importance of a correct view of the person and work of the Holy Spirit is such that it is necessary to a correct understanding of the triune God.

What Will the Harvest Be?

By REV. J. L. VAN PATTER

Indonesia

Every few years a certain type of tree common to Kalimantan (Indonesia) blossoms and produces a heavy crop of *tingkawang* nuts. The nuts compare in size to a golf ball. In the world markets they are much in demand and command a good price. No doubt there are a number of uses for the extracted oil, but to date the only one of which I have heard is that it becomes a base for lipstick.

Last year I observed this nut harvest from a ringside seat, so to speak. Dyaks identified the flowering trees for me. A few weeks later I was told that the merchants who conduct their trade along the rivers were taking their wares right to the villages and were eagerly selling on credit, payment to be made later on in the form of *tingkawang* nuts. The reason for this special door-to-door service and easy credit is that rice harvest and nut harvest take place at the same time. So a way must be found to entice the people to leave their rice harvest for the sake of the nut harvest.

Wise farmers avoid being bound by credit. They want freedom to fully harvest the rice (their staff of life) before it shatters to the ground and is lost. The harvest over, they can gather nuts, but only in small quantities because the fruit quickly spoils on the ground. The greedy and unwise man is burdened with his debt and, while trying to gain a double harvest, his rice crop suffers. Later on in the year for him often comes a time of famine.

For me this interesting event holds a spiritual lesson and a rebuke. Rice could well represent all that pertains to life eternal; *tingkawang* nuts, that which is for time. Ever and in all places it is the special work of the prince of this world to get us to attempt to make the most of two worlds. In doing so we lose the rice, that which pertains to eternal life and reward. Many grains of rice (souls) fall and are lost because you and I are still attracted by the deceitfulness of riches. How much effort, time and money we Christians still squander on passing things! Investments for eternity are neglected and harvest time for us quickly is over.

It is well to remind ourselves often of God's priority. Many times our Lord commanded us to observe it. On one occasion here is what He said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). A Christian who has adjusted his life to this standard will never be found saying, as we so often have heard folks saying this year, "My, it's a shame that we cannot harvest all of both these crops!"

Quotes from Our Contemporaries

Says PAUL S. REES in *The Free Methodist:*

"How cuddlesome certain Christians are on their cozy theological couches! The privilege of the forgiveness of sins they dote on, but the call to holy living they skirt around with a kind of doctrinal dexterity that says, 'My salvation is all of faith; I don't want to get it mixed up with works!'

"Well, if by 'works' we mean the Christly conduct that issues from grace, then Peter has this jolting word for us: 'He who suffers [for Christ's sake] in his physical nature [while living this earthly life] has done with sin.'"

ARMIN GESSWEIN, writing on the subject of Revivals in the Omaha Gospel Tabernacle *Bulletin,* says:

"We are still in this age of the Spirit, and that is why we must still have revivals. Nothing short of heaven-sent revivals will fulfill Scripture, or the heart of God, or the need of man. Nothing else has all the dimensions for all the need!"

The Religious Caravan

DAVID R. ENLOW, News Editor

HOME

church architect victim of cultural split: The ch architect was described in Atlanta as "the most c victim" of a split between the "sacred" and the ılar," by Dr. Clifford L. Stanley, of Virginia Theo- al Seminary. He said the problem of church itects and designers is part of the wider problem of ural dislocation and schizophrenia." "When the d neither embraces the whole of life nor is embraced t, what does the sacred do when it wants to erect uilding?" Dr. Stanley asked. "There can be no ious architecture, only architectural architecture," aid.

●

ıs Baptists aid Arizona, Colorado conventions: The utive board of the Baptist General Convention of ıs appropriated $10,000 for the small Arizona Bap- Convention and a like amount for the recently- nized Colorado Baptist Convention. Each of these entions covers several states other than Arizona and rado and has fewer than three hundred churches.

ROAD

ologians oppose removal of Pastor Niemoeller: A erence of theologians in Wuppertal, Germany, op- d the removal of Pastor Martin Niemoeller as head ıe Foreign Office of the Evangelical Church in Ger- y (EKID). They said such a step would amount to ıg up EKID's neutrality in connection with East- t tensions. The action was taken by 240 delegates ıding a meeting of the Society for Evangelical ology.

●

ntina bars religion classes: Religious instruction not be reintroduced in Argentina's state schools in immediate future, the provisional government an- ıced. Former President Juan D. Peron abolished program of religious classes in the public primary secondary schools during his 1954 anti-Church paign. He had restored this instruction in 1947 after ose of sixty-three years.

●

stan constitution guarantees religious liberty: Re- us freedom is assured Christians and members of r minority groups in the constitution of the new mic Republic of Pakistan." The nation, almost 86 per cent Moslem, is now an independent unit in the British Commonwealth. The charter, approved after eight years of discussion by two successive constituent assemblies, was signed four days before Maj. Gen. Uskander Mirza, former governor general, was elected first president of the new state. Under the constitution, the president must be a Moslem, in deference to the religion of the majority.

●

Training of native ministry stressed at Bangkok: Lutheran Bishop Rajah B. Manikam, widely-known Indian Christian leader, said at Bangkok that the preparation and training of an indigenous ministry for the Christian Church was "a matter of first priority." He addressed the Southeast Asia Theological Education Conference of which he was chairman. About 150 Protestant leaders from 17 countries attended the meeting which was sponsored by the World Council of Churches, the International Missionary Council and the Nanking Theological Seminary Board of Founders.

●

Canon Green sees Belfast over-evangelized: Belief that Belfast is "over-gospelized" as the result of "a surfeit" of evangelistic campaigns was expressed in Belfast, Northern Ireland, by Canon Bryan Green, noted Anglican evangelist from Birmingham, England. "I think there have been too many such campaigns and that people need a rest from them," he said.

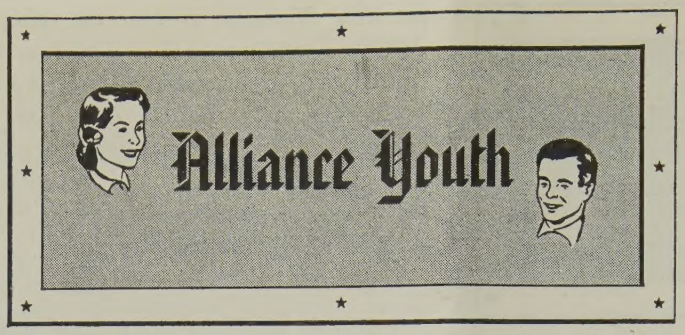
THE PRESS

Methodist weekly to be replaced by monthly: *The Christian Advocate,* official weekly publication of the Methodist Church and one of the oldest religious journals in the nation, will be replaced this fall by "a new and strikingly different" family monthly. This announcement was made by Lovick Pierce, administrative head of The Methodist Publishing House. He also said that a new church paper would replace *The Pastor,* a Methodist journal for ministers and lay leaders.

PEOPLE SAY

Pastor warns against spread of Communist "drab grayness": A Lutheran pastor who visited the Soviet Union warned in Minneapolis on his return that Communism will spread its "drab grayness" over the earth if the West is indifferent to the plight of the world's unfortunates. "By every standard we in the West respect, whether it be freedom, beauty or simply human comfort, Communism is a tragic failure," said Dr. Reuben K. Youngdahl. "You need spend only a few hours in the Soviet Union to be sure of that. Yet there remains the danger that the Soviet rulers will succeed in spreading their godless way of life over the whole world. This would come about if the West, and the United States as the leader of the West, should become flabby and callously indifferent to the needs of the less fortunate and too self-regarding to make the sacrifices which strength demands."

Rev. R. E. Cutbirth
Editor



The Power of Restitution

By CHARLES G. FINNEY

Charles G. Finney was one of the greatest evangelists the world has ever known. He labored in the United States and England during the middle of the last century. His revivals were always characterized by unusual conversions. The following is typical. It teaches us that only restitution brings us peace of mind and heart, if it needs to be made.

There was one case of conversion in New York City of which I must write. A young woman visited me one day, under great conviction of sin. On conversing with her, I found that she had many things upon her conscience. She had been in the habit of stealing, as she told me, from her very childhood. She was the daughter and only child of a widow lady and was in the habit of taking from her schoolmates and others such items as handkerchiefs, breastpins, pencils and whatever else she had opportunity to steal. She made confession concerning some of these things to me and asked me what she should do about it. I told her she must return them and confess to those from whom she had taken them.

This of course greatly tried her. Yet her convictions were such now that she dare not keep any of the items stolen, and she began the work of making confession and restitution. But as she went about it, she remembered more and more instances of the kind, and kept visiting me frequently and confessing her thefts of almost every kind of article that a young woman could use. I asked her if her mother knew she had these things. She said yes, but she had always told her mother that they were given to her. So now she had her mother to confess to as well.

Frequently she would seek to end it all by saying that she could not remember from whom she had taken things. I refused to compromise with her one whit, and insisted on her making restitution in every case in which she could, by any means, recall the facts. From time to time she would come and report what she had done. I asked her what the people said when she returned the articles. She replied, "Some of them say that I am crazy; some of them say that I am a fool, and some of them are very much affected." "Do they all forgive you?" I asked. "Oh, yes!" she said, "they all forgive me; but some of them think that I had better not do as I am doing."

One day she informed me that she had a shawl which she had stolen from a daughter of Bishop Hobart, then bishop of New York. As usual, I told her she must restore it. A few days later she called and related to me the result. She said she folded up the shawl in a paper and took it to the bishop's residence. When the servant opened the door, she handed him the parcel and with no explanation whatever turned immediately away and ran around the corner into another street and hid. Immediately her conscience smote her, and she said to herself, "I have not done this right. Somebody else may be suspected of having stolen the shawl, unless I make known to the bishop who did it."

She went back, obtained an interview with the bishop and confessed to him. "Well," said I, "and how did the bishop receive you?" "Oh," she said, "when I told him, he wept, laid his hand on my head and said he forgave me, and prayed God to forgive me." "And have you been at peace in your mind," I asked, "about that transaction since?" She replied that she had perfect peace about that transaction. This process continued for weeks and I think months, this young lady going from place to place in all parts of the city, restoring things that she had stolen and making confession.

All this process was exceedingly affecting to me; but as it proceeded, the state of mind that resulted from these transactions was truly wonderful. A depth of humility, a deep knowledge of herself and her own depravity, a brokenness of heart and contrition of spirit and finally, a faith and joy and love and peace like a river succeeded; and she became one of the most delightful young Christians that I have ever known. Moreover, her Christian life remained strong all her life.

Who Is on the Lord's Side?

Who is on the Lord's side?
Who will serve the King?
Who will be His helpers
Other lives to bring?
Who will leave the world's side?
Who will face the foe?
Who is on the Lord's side?
Who for Him will go?
By Thy call of mercy,
By Thy grace divine,
We are on the Lord's side,
Saviour, we are Thine.
—FRANCES R. HAVERGAL.

'56 AYF Contest Corner

Weldon B. Blackford

National Youth Secretary

WELCOME, JUNIORS!

The Junior Program is one of the most important phases of our AYF advance. "Junior" is often a living tornado, and yet he is a human being, and a most promising Christian. The National Youth Program is taking steps to organize and develop this part of the work. The organization of a Junior AYF is an effective way of promoting the AYF in churches having no teen-agers.

Here's a call to all Junior AYF leaders. Send in your Junior programs to the Contest *now!* You have some good ones. The Contest gives you a hearty welcome.

Our goal: 500 AYF programs

The Foreign Fields

Gospel Highways in Viet Nam

By Rev. D. I. Jeffrey

The two-thousand-mile trip from Saigon to the seventeenth parallel can no longer be made over smooth roads and through prosperous country such as we knew a decade ago. Bridges, railways and roads for the most part have been completely destroyed after years of fighting. On recent trip we found that in many places only a jeep could get through. We had to use the lowest gear to ford rivers, plow through sand or jump over stretches of rocky roads. One long detour was like a logging trail in berrypicking country at home.

Today the Viet Nam Army controls the roads and, in coöperation with civil authorities, is gradually repairing buildings and restoring communications. Everywhere there is evidence of great suffering, poverty and need.

Jaycee teams of doctors and nurses from the Philippines are serving in makeshift quarters in a number of centers along this newly reopened highway. I snapped a picture near Bongson of a gasoline-operated two-car train jammed with people and piled up baggage. A few hours later we learned that a flimsy bridge had collapsed under the weight of the train. One person was killed and nineteen others were brought by ambulance to the crude hospital on the ground floor of a ruined monastery at Quinhon where we were stopping overnight. We watched the Filipino doctors as they performed an emergency operation on one of the worst cases. Later we were able to point many of those desperately needy patients to Christ.

All along the way Mrs. Jeffrey distributed hundreds of Gospels and thousands of leaflets and tracts. At Danang (formerly called Tourane) we printed thirty thousand copies of a new tract for use on the return trip. Once we got off the highway and were headed for Pleiku. Later we learned that fourteen persons had taken a stand for Christ as a result of the literature we distributed on this side road.

In the province of Quang Nam, the believers are making a valiant effort to rebuild their churches and to evangelize the people in their districts. Two of the pastors have held evangelistic services in fifty villages in their area in the past four months. They have long distances to travel and should have motorcycles. Two other pastors farther south in the provinces of Binh Dinh and Phu Yen must pedal more than fifty miles to reach isolated Christians. It is amazing to see church buildings rising again from the ruins of forts which had replaced original churches. Many groups of believers have given to the limit but their churches are still without doors and windows needed for the rainy season.

Our present missionary staff cannot begin to fill the wide gaps along this thousand-mile highway that is once again wide open to the gospel. We drove through six large provinces where there is no resident missionary. All the way up to the Ben Hai River (seventeenth parallel), there are missing missionary links where thousands of villages are still waiting for their first gospel messenger. We are happy that Rev. and Mrs. I. R. Stebbins are reopening Hué, the city nearest the seventeenth parallel. Quinhon and Quang Ngai are strategic centers that should be occupied by missionaries without delay. Scores of Sunday schools and Bible clubs should be organized in villages and towns far and near. Children everywhere appear eager for instruction. Young people are ripe for decision and for service for Christ.

Whatever may be the future of Southeast Asia, today is our golden opportunity to sow and to reap and to minister to the spiritual needs of millions of lost and bewildered people in Central and South Viet Nam.

The students and faculty of the Vietnamese Bible Institute, Danang (Tourane), Viet Nam

Buddhist priests with offerings, Thailand

W. D. CARLSEN

Behold Your King!

By Mrs. Richard Johnston, *Thailand*

We had just moved to Samrongthap, one of the Mission's new stations; in fact, we had been there less than two weeks. The crowds had begun to thin down a little around our home. People were beginning to realize that we preferred to have them knock at the door or call us rather than to come right in the house and up the stairs, their bare feet soundless on the steps.

Our visitors could not yet really *understand* the fact that the foreigners did not eat rice three times a day, but at least they *believed* it. After all, hadn't they stood right there in the kitchen during the preparation of many of our meals? And hadn't they stood outside the dining room windows and watched us eating? Their aggressive curiosity was gradually giving way to a calmer and more polite friendliness.

Chaos still reigned at the house. The Vietnamese carpenters who had come to do some building were far from finished. Our living room was their sleeping quarters and their workshop. We had no storeroom, so every available inch was piled high with furniture, drums and crates. We hadn't even been able to finish our unpacking.

Then came the big day! The king and queen of Thailand were scheduled to pass through Samrongthap in their beautiful, cream-colored royal train. There were rumors that the train might even stop a minute or so. Excitement ran high. This King had never been to the northeast of Thailand before; it had been many decades since any king had so honored his people. Faith was high also: surely the visit of the king to the area would bring good luck; surely this season the drought of three years' duration would be broken!

Early that morning we began to see them coming—Kui people, long lines of them, single file, carrying their babies and leading their small children, tramping across the rice fields from the north and south, the east and west, all heading towards Samrongthap station, all with one purpose in mind—to see their king. All day long they came, until our little station stop with its population of three hundred people was bursting at the seams. They came until the area around the station was black with humanity. They began coming over to our house. Curiosity drew them and, perhaps, the fact that there was some shade and a little bit of space on which to squat as they waited. And still they came!

Our hearts were touched as we saw them, the people to whom the Lord had sent us. We went out and talked to them and gave them a word of witness. We explained that we were learning their language so we could tell them some good news about the God in heaven who loves them. A few, who understood Thai, responded. Most of them stared blankly. We got out the wind-up record player and the four records that have been made by Gospel Recordings in the Kui language, and played them over and over again. Our visitors were spellbound.

Finally the cry arose, "The train is coming!" Quickly they picked up their few belongings. As they sped across the narrow, rickety bridge over the bog between our home and the railroad bed, their eyes were fixed on the beautiful train approaching slowly from the east. Breathlessly they watched, scanning the windows quickly, their eyes straining to catch one glimpse of the young king, or at least his beautiful queen. More quickly than it can be told the royal coach came abreast, passed on and disappeared in the distance as they and we gazed silently. A moment of suspended breathing, silence, then the spell was broken; the hubbub was resumed. It was all over!

Our hearts ached for those thousands of people, many of whom had walked for hours and did not get even a glimpse of their king. We could not blame His Majesty who was following a very tight schedule. It was a very small group compared to the crowds that were awaiting him in the cities. But neither could we blame the Kui for being disappointed.

We were unable to tell them at that time that a far greater King is coming, the King above all kings. We were unable to tell them that *He* never disappoints His people and that when He comes, every eye shall see Him. We were unable to tell them that they too may be in His royal party, that they too may actually reign with Him. We could not tell them then, because we did not know their language. But as we watched the long lines returning through the rice fields to their homes, the prayer of our hearts was, "Lord, give them another chance to hear; give us another chance to tell them. Help us to learn the Kui language quickly so we can tell them the good news, the best news, the news of the coming King, the King who gave His life for His people."

dia

ay much for the new converts won uring the meetings of Dr. Billy Gra- am, that they shall be properly nur- ured and grow up to full maturity. . . Pray for the healing of one of our vangelists, Joseph Dhoke, who is in e last stages of tuberculosis.

ongo

pecial services are to be held during ay for the students in Kinkonzi. The issionaries desire to see many of them ake definite decisions for Christ and r Christian service and they ask our ayers to this end. From among these oung people can come the church aders of the future.

abon

he thirty-one Bible school men repre- nt six tribal groups. Eight of the first- ear students are men who have been secular work and have earned more oney than they will be receiving as achers, but they have responded to od's call. Some have had a real ruggle to make the surrender and all eed prayer for continued victory and essing. . . . Pray for several young en now working in stores and busi- ess places. They are not happy but e not willing to humble themselves efore God.

ambodia

he self-support program has advanced om the theoretical stage to actual actice, and we must stand with the national pastors who have willingly ken the step of faith and are now ing fully supported by their Cam- odian congregations. . . . In January e mentioned the plans that were der way for a much needed evange- tic center in Pnom Penh, but due to rcumstances beyond the control of the ission the work on this project has en delayed for at least six months. ay that God will overrule in this tter.

os

i Pheng, a worker in Xieng Khouang ovince, and his family are living very se to rebel-held territory. Recently entire village accepted the Lord rough this worker's godly living and ching. Pray that God will give this nily great courage and continual otection. . . . Luang Prabang has gospel reading room. May it become nighty witnessing point in that royal y. Pray for those in charge and that ngry hearts may be led to this place hear and read God's Word.

ibes of Viet Nam

cently the chairman visited the Khe h district in the north, where be- e the war there were fifty baptized ievers. But for fifteen years no mis- nary has been able to visit them. e challenge here and in other centers tremendous. Pray that funds and rkers may be available to meet these

openings. . . . Pray for the literacy programs in the Dalat and Djiring districts. Unless these people can read, the Word of God remains a closed book to them. Pray too that soon the Pleiku district may be able to launch this type of program.

Thailand

This is the dry season and the missionaries and nationals throughout the field are engaged in evangelistic and Bible conference work. Bible conferences are held especially for Christians who come from isolated areas, gathering in groups for a ten-day or two-week period to receive instruction in the Word of God. Pray that they may receive help which will cause them to grow and become better witnesses for Christ. . . . Rev. G. W. T. Miess has been asked to hold regular Sunday meetings at the Raymond Construction Corporation Camp, an American company which is building roads in Thailand. This is a real opportunity. Pray that many in this camp may be led into a knowledge of Christ.

Chile

Remember in prayer the new converts who have found Christ recently as Saviour or Sanctifier in the young people's summer camp and in services held during the visit of Rev. George S. Constance. . . . On April 3 the Bible institute in Temuco began another school year with an unusually large enrollment. Pray that God's presence may be definitely felt among teachers and students and that there may come real victory in the hearts of those young people who are resisting God's call to prepare for full-time service in the Lord's work in Chile.

Ecuador

Pray for the Ecuadorian executive committee as it assumes greater responsibility for the administration and propagation of the gospel in Ecuador. Pray that God will raise up an evangelist for ministry in the Latin American fields. . . . Remember in prayer the work among the Salasaca Indians, which after years of sowing the Word has as yet yielded no spiritual fruit.

Peru

God is blessing the efforts in the city of Trujillo. The radio ministry, which was discontinued for a while, has been resumed with a half-hour release each Sunday afternoon at the best possible hour. Results of this program are being seen. Services in the little hall are showing a gradual increase and several who attend have manifested definite interest. Pray that the work here may increase and a larger meeting place be provided.

Hong Kong

Pray for the 3,450 converts of the Billy Graham campaign. God wonderfully stirred the entire city and much prayer is urged for the follow-up work. . . . There are about fifty Christians in a new location at Chuan Wan, a suburb of Hong Kong. Pray for these, that they may increase in numbers and in spirituality. . . . Pastor Joseph Yao, graduate of St. Paul Bible Institute and a teacher in our Alliance Bible Institute in Hong Kong, is very sick in a Hong Kong hospital with a heart condition and complications. Pray for his speedy and full recovery as he is needed in the school.

Japan

Pray for Spirit-filled teachers, God-inspired teaching and consecrated students in the Alliance Bible school at Hiroshima. . . . Through the radio broadcasts the message is reaching into many homes. Pray that it may be the means of clear-cut, definite conversions.

Philippine Islands

A national pastor has been freed from church responsibilities to give his time to evangelism through the field. He greatly needs our prayer support in this ministry. . . . Pray that the faculty of the Ebenezer Bible Institute will be given wisdom in accepting students for the new school year. . . . Pray for a former worker who is backslidden and is trying to get the believers from this pagan area to join another group which is not stressing separation from sin.

New Guinea

Many of the missionaries have been tested in body by flu, malaria and other diseases. They need the strength of the Lord both physically and spiritually. . . . Continue to pray for the plane and the pilot, Mr. Ulrich, also the engineer, Mr. Lenehan. They need constant prayer.

Indonesia

Many villages in East and West Kalimantan have not been able to harvest a rice crop because of excessive rains. Among the Donggo Christians of Sumbawa there is a rice shortage also. These conditions affect the self-support program. Pray for these people, and that sufficient rice may be obtained for the Bible schools. Pray also for the opening of a new area on the Kayan River.

The Alliance Family

CLIFFORD E. HARROD, Reporter

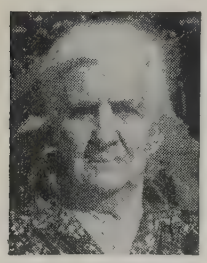
News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

On Furlough

Rev. and Mrs. G. W. Rose and son, Bruce, arrived in New York on April 2 from New Guinea. They have been serving in the Baliem Valley, and are home on early furlough because of Mr. Rose's health.

With the Lord

On March 13 *Mrs. Alice Landis Worsnip,* retired missionary from South China, was called into the presence of the Lord. Mrs. Worsnip had been a member of the missionary family at the Suppes Memorial Home in Glendale, Calif., since its opening in 1948. She was eighty-nine years of age.



Mrs. T. P. Worsnip

Mrs. Worsnip was born in Lancaster County, Pa., and was a member of the Mennonite church. After graduating from the Millersville State Normal School she taught school for several years and then entered The Missionary Training Institute, located at that time in New York City. Her appointment to the South China Mission of The Christian and Missionary Alliance followed her graduation, and she arrived on the field in April, 1898. Five years later, in 1903, she was married to Rev. Thomas P. Worsnip, and together they took up work in Nanning, Kwangsi. They were compelled to leave the field permanently in 1937, following the Japanese invasion of China. During one of their furloughs they served in the Alliance church in El Monte, Calif. Mr. Worsnip died in 1947.

Funeral services were held in the Church of the Recessional in Forest Lawn Cemetery, Glendale, with her pastor, Rev. C. H. Erickson, in charge, assisted by Rev. C. H. Chrisman. She is survived by two sisters, Mrs. John Graybill, of Refton, Pa., and Miss Minnie L. Landis, of Tampa, Fla.—Rev. L. B. Quick.

On Sunday, March 11, *Rev. Gordon Loucks,* living in Mason City, Ia., passed away suddenly as the result of a heart attack. Brother Loucks served a number of churches in the Northwestern District and one in the Western District. For about seventeen years he resided in Mason City. He suffered a great deal through the years from a severe asthmatic condition.

In spite of his physical handicap, Mr. Loucks had a very wide ministry. He was pastor of a community church and in recent years had added the responsibility of the Baptist church of Rockwell, Ia. He was a most excellent Bible teacher. It was not known that he had heart trouble, and his sudden homegoing came as a great shock to his family and friends.

The funeral service was conducted at Mason City on March 15. Rev. C. D. Tieszen and Rev. Leslie W. Pippert, District Superintendent, shared the service. The very large number of people present indicated the high esteem in which Brother Loucks was held. He was only forty-eight years old at the time of his passing. He is survived by his wife, Wilma; four sons, James M., Gordon E., David E. and Donald, and two daughters, Margaret and Maybelle.

On March 3 *Mrs. John Lisbon,* the widow of the late Rev. John Lisbon, passed on to be with the Lord at the age of sixty-seven. She had been confined to her bed with arthritis for several years. Mr. Lisbon died in 1950. She is survived by a daughter, Mrs. Edith Kunkle, and a son, Willard Lisbon.

New Work Shows Progress

The new Alliance work in San Bernardino, Calif., begun with a house-to-house visitation campaign in March, 1952, now reports a Sunday school of

(Continued on page 15)

Letters

"Lack of Understanding"

I just want to say "Thank you" for your editorial "The Use and Abuse of Books —V" (March 21). It well makes up for the lack of understanding in your article on "rapid reading" (March 7, "Speed and Memorizing").—Rev. W. S. George, *Hanson, Mass.*

Interest in Prison Work Stimulated

This is to send belated thanks for the news item (Dec. 28, 1955) telling of the work of the Prison Mission Association. In response to that item we have had many inquiries regarding a prison evangelism follow-up program which we are using, offering a Bible study correspondence course to any inmate in the world.

There has been such inquiry, in fact, that we are about to publish our initial monthly paper, *Prison Light,* and hope that it may stir a new interest in the hearts of jail workers, as well as inmates. The paper is designed to be sent both inside and outside the walls, and will carry news from many who are doing jail evangelism now. Two items in the first issue report on this ministry in England. Generally we find that individuals called to this neglected ministry sense the need for some type of practical follow-up.

The joy which we are experiencing here is the reaction on the part of many inmates. Some begin the study unsaved but are led to Christ before completing the course. Some become so excited about Christ that they do the natural thing—tell others. Many requests from inmates who want the study for a pal keep us busy.—Joe B. Mason, *Executive Sec'y, Prison Mission Association, Inc., Weatherford, Tex.*

The Christian and Missionary Alliance, San Bernardino, Calif.

Sunday

AILY READING—Matthew 25:1-13.
AILY TEXT—"*At midnight there was a y made, Behold, the bridegroom meth*" (verse 6).

This is the deepest thought of many rofoundly spiritual minds and deeply-ught students of the holy Scriptures that we are in the closing hours of e last day of the Christian age, and at all things are concentrated toward e coming of the Saviour. Oh, what privilege to be permitted to live in ch a time as this! What a responsi-lity it involves to walk with Him in hite, with heedful mind, obedient ill, uplifted eye and humble, holy nfidence; for the Son of Man is as Man going upon a journey, who gave thority to His servants, and to every an his work (Mark 13:34), and com-anded the porter to watch. Let us e like men who wait for their Lord's ppearing, and who work to hasten it. A. B. SIMPSON.

Monday

AILY READING—Matthew 7:13-23.
AILY TEXT—"*Enter ye in at the strait ate: . . . few there be that find it*" verses 13, 14).

It is only by violence that one can ter the Kingdom of God; it must be saulted as a besieged city. The gate narrow, the body of sin must be und, humiliated, trampled on and ushed. The gate where the crowds e entering is always wide, but it leads perdition. We should fear all broad d smooth paths. When the world ughs with us and life seems easy to , woe unto us! We are never more fely established for the better life an when life is difficult to us here. et us watch carefully lest we follow e multitudes who walk by the wide d easy way. We must follow the otsteps of the faithful, the way of e saints, the steep path of obedience, imbing over the rocks and gaining e ground with the sweat upon our ow.—FÉNELON.

Tuesday

AILY READING—1 Kings 12:25-33.
AILY TEXT—"*It is too much for you to up to Jerusalem: behold thy gods, Israel*" (verse 28).

The majority of people shun hard ings. They are like the water that ckles down the hillside—it follows e path of least resistance. If it comes an obstruction that it cannot re-ove it goes around it. If it comes to mething that completely bars its ogress, it stops and then it stagnates. large portion of the race is living cording to this principle. If a thing hard to do, that is sufficient reason r not doing it. Jeroboam decided it as too hard to go up to Jerusalem to rship God so he made a golden calf r the people to worship. He would ake religion easy and thereby make popular; but it never makes a popular

Meditations in the Word

By EDITH M. BEYERLE

appeal to say a thing is easy. Jesus knew this, and that is why He never talked about easy paths. "If any man will come after me, let him deny himself."—GOSPEL BANNER.

Wednesday

DAILY READING—Matthew 16:21-28.
DAILY TEXT—"*Let him . . . take up his cross, and follow me*" (verse 24).

If thou impatient do let slip thy cross,
Thou wilt not find it in this world again;
Nor in another: here and here alone
Is given thee to suffer for God's sake.
. . .
If He would call thee from thy cross today,
Saying: "It is finished, that hard cross of thine
From which thou prayest for deliverance,"
Thinkest thou not some passion of regret
Would overcome thee? Thou wouldst say,
"So soon? Let me go back and suffer yet awhile
More patiently. I have not yet praised God."
Whensoe'er it comes, that summons that we look for,
It will seem soon, too soon. Let us take heed in time
That God may now be glorified in us.
—FROM UGO BASSI'S SERMON.

Thursday

DAILY READING—Job 42:7-17.
DAILY TEXT—"*So the Lord blessed the latter end of Job more than his beginning*" (verse 12).

I regard the privations and the sufferings of Job, and his subsequent restoration to prosperity and to the manifestations of divine favor, as a history which illustrates, as if in a mirror, the process of inward death and inward resurrection which is experienced by those who arrive at the state of full interior transformation. God first took away everything and then restored everything, as it were, a hundredfold. And so in the inward life. Our worldly possessions, our property, our influence, our reputation, our health, are all taken away if God sees it necessary; He then smites our domestic and other affections which have persons for their objects rather than things, either by smiting and withering the affections in themselves or the objects to which they are attached. He then proceeds to crucify the subject of the divine operation to any attachment to and reliance on his outward works as a ground of merit and acceptance.—MADAME GUYON.

Friday

DAILY READING—Hebrews 11:1-11.
DAILY TEXT—"*By faith Abraham . . . obeyed*" (verse 8).

There is an unalterable law which runs through the entire Bible, the law of faith and obedience. Unfortunately, there are many even among God's children who seem to think that faith stands by itself and may be exercised in spite of their attitude regarding God's law of obedience, remembering the so-called "unconditional promises" made to the patriarchs. But even the patriarchs had to obey to receive the promises. Had Abraham not initially obeyed God and left Ur of the Chaldees, there would have been no promises, conditional or otherwise. Had he deliberately disobeyed at any time, God's plan would have been canceled because spoiled. Other people rest upon the doctrine of grace as opposed to Old Testament Law, but they forget that Christ did not annul the Law, but kept it and in doing so provided, through the atonement and consequent shedding forth of the Holy Spirit, a higher law, but still a law, for the believer in Christ. Grace is not license. Grace is a provision whereby the sinner may be delivered from law-breaking.—PAMEII.

Saturday

DAILY READING—Galatians 2:15-21.
DAILY TEXT—"*I am crucified with Christ*" (verse 20).

David Brainerd, that saintly missionary among the Indians in the eighteenth century, gave this testimony: "I never got away from Jesus and Him crucified; and I found that when my people were gripped by this great evangelical doctrine of Christianity, of Christ and Him crucified, I had no need to give them instructions about morality. I found that one followed as the sure and inevitable fruit of the other. I found my Indians began to put on the garments of holiness and their common life began to be sanctified, even in trifles, when they were possessed by the doctrine of Christ and Him crucified."

Then let us sit beneath the cross,
And gladly catch the healing stream;
All things for Him account but loss,
And give up all our hearts to Him!
Of nothing think or speak beside
My Lord, my Love, is crucified.
—G. W. RIDOUT.

A Look at the Lesson

By REV. DON J. KENYON

For April 29, 1956

The Church Reaches Out

Acts 8:4-8, 14-17, 26-28, 34, 35

GOLDEN TEXT—*"By this shall all men know that ye are my disciples, if ye have love one to another."*—John 13:35.

DEVOTIONAL READING—Luke 10:1-9.

Introduction

The power of the Apostolic Church was the power of a Person. Its commission was world evangelization. The motivating force of missions was persecution. The very course of action devised by the enemies of the church to hinder her became her greatest stimulant to growth. Thus God uses the wrath of man to praise Him. The leadership in world evangelization shifts from Peter and John to Stephen, to Philip, and finally to Saul of Tarsus. But the motivating force remains the same—men energized by the Holy Ghost, scattered far and wide by providential circumstances. Behind all the movements of these men is the strategy of the Holy Spirit—the Lord of the harvest. The wise student of Acts will consign nothing to chance in his analysis of missions in the Early Church.

I. A Samaritan Revival (Acts 8:4-8)

(1) *Then Philip went down.* The death of Stephen and the ensuing persecution turns the story of the history of the witnesses to another deacon, Philip. This man goes northward to the city of Samaria, an unlikely destination for a Jew unless he be a Spirit-filled one. This city was previously visited by Christ (and receptive to His ministry). The account of John 4:39-41 may be one of the secrets of Philip's signal success.

(2) *With one accord gave heed.* Evidences of revival are everywhere present in the language of the text. There was unanimity. There was attentiveness. There was the preaching of the Word. There was the divine attestation of miracles.

(3) *Unclean spirits.* In genuine revival the powers of darkness are shaken. In genuine revival there are always mighty manifestations of divine power. In fact, these things *are* revival. These people were not entirely ignorant of Christ, either in promise (John 4:25) or in personal ministry. Philip's visit awakened the city to the authenticity of the promises and the valid meaning of the visit which had been made by Christ. Thus the responsiveness is no coincidence. This was all planned of God (Acts 1:8). Had the evangelization of Samaria been left to men, there would have been none.

II. A Divine Seal (Acts 8:14-17)

(1) *The apostles . . . Peter and John.* This is the last activity of John recorded in the Book of Acts. It is significant in the development of the lesson to bear in mind that this "son of thunder," with his brother, had once asked permission to call down fire from heaven upon these same people (Luke 9:54). Now they are sent by God to this area to call down the fire of the Holy Spirit upon the believers.

(2) *Prayed for them.* This effusion of the Holy Ghost was sent in answer to the prayer of the apostles. Here the Spirit is putting His seal upon the outward movement of the church. Here was a step away from a purely Judaistic Christianity. The Samaritans were neither Jew nor Gentile, but the direction of Christianity tends away from Judaism toward the Gentile world.

(3) *He was fallen upon none.* These people were the recipients of Christian baptism, and although the Spirit had been manifested to them in signs and miracles (v. 13) He had not yet been manifested in them as a personal witness of their inclusion in the Body of Christ.

(4) *They received the Holy Ghost.* Here indeed is a miracle not only of spiritual power but of the dissolution of an ancient prejudice. God had so wrought in Peter and John by the Spirit that they were willing to become the instruments in His hands whereby these ancient social barriers might be dissolved within the growing Church. At any rate, it was through this chosen pair that these believers were made recipients of the Holy Ghost. Jews and Samaritans were enjoying religious intercourse.

III. The Conversion of a Key Man (Acts 8:26-28, 34, 35)

(1) *Arise, and go.* This is the simple description of a man so sensitive to the Spirit that his activities are subjected to Him.

(2) *Arose and went.* This describes a man so obedient to the Spirit that the timing involved in the encounter was not spoiled by careless dallying. What a lesson for us!

(3) *A man of Ethiopia.* This encounter is a key move in the ultimate plan of God for the "uttermost part." This could be said to constitute the first African mission. Here was a man of great authority, responsibility and refreshing spiritual curiosity. It is apparent from verse 30 that he was reading out loud from the prophecy of Isaiah, a fruitful field for an inquiring heart. He was led of the Spirit in the choice of the passage. The Spirit not only led Philip to the right man at the right time but had the man reading the right passage.

(4) *Of whom speaketh the prophet this?* This is a notable occasion not only for the eunuch but also for us because it constitutes the Biblical attestation of the Messianic implication of Isaiah 53. This passage may be controversial in Jewish interpretation, but Philip's preaching Jesus from it settles the fact for devout Bible students. Herein an inquiring heart is pointed to Christ. There was no demand for credentials from the Ethiopian. He accepted Philip's presence and his ability to expound the Scripture without question and was satisfied with and responsive to his explanation.

(5) *Preached unto him Jesus.* Philip did not have a memorized or stereotyped presentation as the Lord's witness. He could begin here as well as anywhere and speak of the subject dearest to his heart. The glory of the entire account is the presence of divine planning and the absence of human officiousness. These men trusted one another. Philip baptized his convert because he manifested a wholehearted faith in Jesus Christ. The eunuch requested baptism because of the assurance presented by Philip's preaching. Both men go on their way. The eunuch is a fresh witness for Christ. Philip is an instrument in the hands of the Holy Ghost for further evangelization. The eunuch did not need Philip to coddle him along the Christian way. Philip did not need the eunuch to bolster his statistical report to Jerusalem. This was the simple life.

Local Conventions

Attendance at missionary conventions is one of the best ways to see human needs as Christ sees them. Information gained in this way becomes the subject of intelligent intercessory prayer. For the information of those not in close touch with a local Alliance church a weekly schedule of conventions soon to be held is published.

April 22-May 6, 1956

Western Pennsylvania District

Uniontown, Pa. .....April 22-25
Connellsville, Pa. .....April 22-25
Greensboro, Pa. .....April 22-25

South Atlantic District

Charlottesville, Va. .....April 23-29
Manassas, Va. .....April 23-29
Arlington, Va. .....April 30–May 6
Alexandria, Va. .....April 30–May 6

Southwestern District

Batesville, Ark. .....April 23-25

Central District

Bryan, Ohio .....April 23-29
Big Rapids, Mich. .....April 24-29

Eastern and Central Canadian District

Owen Sound, Ont. .....April 22-29
Hopeville, Ont. .....April 22-29
Barrie, Ont. .....April 30–May 6
Unionville, Ont. .....April 30–May 6

THE ALLIANCE FAMILY

(Continued from page 12)

ɔut seventy-five, with an average of hty persons attending the Sunday rning worship services. The church s organized with twenty charter mbers on July 30, 1953, and the ilding was dedicated in May, 1954. ns are now being made to add a nday school unit.

The pastor, Rev. Robert Wiechman, ites that a recent revival campaign nducted by Rev. H. P. Rankin, of anta, Ga., was accompanied by great ritual blessing. He stated that about rty persons were prayed for in re-rds to physical needs; twenty went ward for spiritual help, two for vation, and one who had backslidden ıewed her covenant with God. ıong those who received physical lp was a psychiatrist, who testified ıt while going to the altar had been e hardest thing he had ever done, e Lord had healed his eyes.

tivity at Avenue Road Church

e Avenue Road Church, Toronto, ıt., conducted a successful deeper e Bible conference from March 4 to with Rev. Paris Reidhead, of Or-ıdo, Fla., as the speaker. The pastor, v. Donald R. Shepson, writes that ere was an unusual sense of God's esence in the meetings and large ɔwds came in spite of bad weather. e evangelist ministered in the power the Holy Spirit and the people ponded with a sincere desire to meet d in the fullness of His blessing. The stor and congregation agree that this s undoubtedly one of the most ɔfitable campaigns held by the church many years. Plans are now in progress another such conference next year. added feature of the week was a ee-day retreat held for the Alliance tors of the District.

The missionary giving of this great ıter of missions and evangelism con-ıes to be a source of real thanks-ing. The pastor reports that for the four months of 1955 the congrega-ı averaged $1,000 per Sunday for sions. A large group of members l be received into the church in near future, with each candidate ing good testimony of a separated, secrated life.

Schedule of Evangelists

ıtinue to pray for the ministries of the eau of Evangelism of the Home De-ment as meetings are held through-the country. The schedule for the weeks is as follows:

ev. Ronald C. Johnson. Oklahoma City, a., April 17-29; Montgomery, Ala., 6-13.

ev. L. J. Pyne. Ithaca, N. Y., April May 6.

ev. H. P. Rankin. Santa Cruz, Calif., il 17-22; Stockton, Calif., April 23-29.

ev. T. J. Spier. Greenville, Ohio, April 2; Mason City, Ia., May 1-13.

Installation at Waverly, N. Y.

Rev. Paul Sherman was installed as the new pastor of The Christian and Missionary Alliance Church, Waverly, N. Y., in a special service held on February 28. A number of pastors representing Alliance churches in the area and the local ministerial group were present and participated.

Two dollars invested in a gift subscription to THE ALLIANCE WEEKLY *could result in thousands of dollars for missions.*

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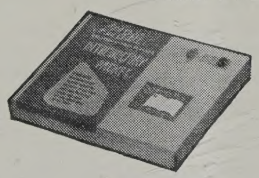

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To acquaint you and your staff with the exciting lesson materials for 1956, this packet contains teachers' manuals and pupils' workbooks for each of the five departments: Nursery, Beginner, Primary, Junior, and Intermediate. We don't forget the Young People and Adults, for a list of contents of materials for these groups is also provided. Included in this remarkable offer are Handwork Projects for Nursery and Beginner pupils, VBS button, recruiter's cap, invitation postcard, dodger, doorknob hanger and a 16 by 20 inch four-color VBS poster. Retail value, $3.75 — special packet price, $2.95. Plus a free copy of "Champions for Christ."

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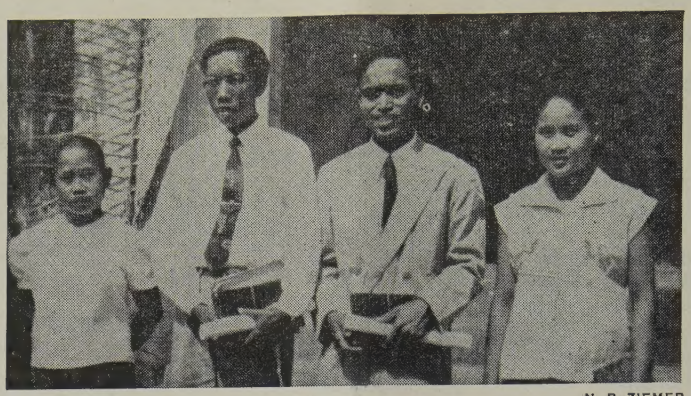

N. R. ZIEMER

H'Bak, Y Suai, Y Ham and H'Krong, Raday Bible students

Training Tribesmen for Spiritual Leadership

GRADUATION exercises at the Bible school for the tribes, in Banméthuot, Viet Nam, were held on Christmas Eve, 1955. Two young Radays received diplomas certifying their completion of the course.

Y Suai and Y Ham, the new graduates, began their studies in 1947. Y Lieu, the only previous graduate, began his work in 1937 and completed it in 1954. In his case the war intervened to prevent operation of the Bible school. But another difficulty faced by teachers in a language only lately reduced to writing is the lack of a complete Bible. In some years the school was in session for advanced students only a month or two because the missionaries had to take time for translating additional books of the Bible. Now the entire New Testament is available in the Raday language. Matthew, Mark, Luke, John and The Acts are printed and the other books are in mimeographed form.

Establishing a Bible school for tribespeople means more than simply setting up a curriculum that will provide a three-year course. The educational background of those applying for entry is extremely low. To fit them for service as pastors and evangelists among their own people is no small undertaking.

In order to keep the Bible school flexible enough to permit its adjusting to the individual capacity of its students and also to keep their training closely related to the work they are preparing to do, the time requirement for graduation is set at twenty-four months in the school. The months of study are accumulated over a period of years during which the students alternately engage in the work and in study. The fifty-four outstations among the tribespeople welcome the help student pastors give them and the experience seasons young workers. Theory is constantly being proven in practice.

A new longhouse-dormitory recently constructed will permit accepting young men from the Jarai tribe. Students from the Mnong tribes are already in the school. Developing leadership for the churches is a task requiring more than natural wisdom. Missionaries so engaged covet faithful backing in prayer.

THE CHRISTIAN AND MISSIONARY ALLIANCE
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